

# BIBLE SOCIETY RECORD.

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## EIGHTY-SEVENTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

### ADDRESS BY THE REV. W. G. LAWES.

Eleven years ago, when I last had the honor of standing on this platform, it was to speak of the translation of God's word into the language of Savage Island, a small island in the South Pacific, midway between Samoa and Tonga. On that occasion I expressed the hope that some of the languages of New Guinea would ere long be represented in the little volume of specimens of languages in which the Scriptures are printed by this society. It is my privilege now to tell you of that hope realized, and to speak of the translation of the entire New Testament into one of the many languages spoken in New Guinea.

Sixty years ago the first New Testament in any language of Polynesia was printed by this society for the people speaking the Tahitian language. The writings of Captain Cook and other early navigators have made us familiar with the condition of the islands previous to the advent of the word of God. Luxuriating in tropical beauty and productiveness, in homes of unparalleled loveliness, the people were sunk in the lowest depths of debauchery, licentiousness, and cruelty. It is history how all this became changed through the power of divine truth, and how the islanders became a Christ-following, Bible-loving people. From Tahiti the good tidings spread, and the New Testament, in the hands of devoted Christian men and women, travelled to Raratonga and Samoa.

When, thirty years ago, I reached Savage Island, the groups of Tahiti, Raratonga, Samoa, Fiji, and Tonga had all received, or were about to receive, the entire Bible; and, in the hands of five Samoans, it had been the means of turning Savage Island "upside down." The Samoans were not men of high attainments, of great ability, nor of wide knowledge. They were men of prayer and the Book. During eleven happy years of life and work on Savage Island I had the joy of giving the people the New Testament, the Psalms, Genesis, and Exodus, in their own tongue.

I have never seen the island since, but my brother Frank has been carrying on the good work there and has, in his loneliness and solitude, nearly completed the translation of the entire Old Testament Scriptures. The people have advanced, and, although the weeds of avarice and covetousness have grown, the Savage Islanders are characterized, above all, by their firm hold of the divine word and their devoted love of it. No less a sum than £1,500 has been paid to this society by the 5,000 inhabitants of that island named by Captain Cook in pre-eminence Savage.

In 1874 Mrs. Lawes and I took up our abode at Port Moresby, on the southeast coast of New Guinea, and that has ever since been our home. But the Raratongan Bible was already there. Four teachers from that group of islands had been living for a year at Port Moresby and had made some beginning of Christian work. New Guinea is the largest and one of the most beautiful islands in the world. The southeast part of the island, comprising about a quarter of its entire area, is now under British rule. I have no language with which to describe its beauty of hill and valley, mountain and river. In the tropical luxuriance of the inland scenery the most gorgeous and magnificent birds of paradise in their exquisite plumage find their home. Small wonder that they were thought to come from heavenly regions, and so got their unique name! But they flitted over some of the darkest scenes of earth. Darkness, gross darkness, covered the land, and beneath the feathery frondage of the palm groves cannibalism and every other abomination flourished. If the gardens of the people were unfruitful some one had bewitched them, and the evil spell must be broken by the spear and the club. If drought came upon them some village supposed to have power over rain was the cause, and it must suffer in bloodshed and murder. If sickness afflicted them it came from the sorcery of some other tribe, and every death must be avenged in blood. "The dark places of the earth are full of the habitations of cruelty."

It was in this ungenial soil and in this unpromising climate that the word of God was transplanted seventeen years ago. I remember the first religious service I attended at Port Moresby. It was held on the plat-



form of one of the native houses, and the congregation was certainly unique, composed as it was of savages in all the glory of their feathers and paint. The preacher, a Raratongan, knew but little of the native language, but he held up his big Bible, and, patting it, said: "This is food; this is riches; this is light; this is life." The New Guineans looked on in amazement, wondering what this many-leaved thing could be, with its white paper covered with black tattoo marks. So ignorant were they of the art of writing and of printing that one of the chiefs insisted on having a book given him, that he might appear at service like the teachers, and I had to give him one. He was often to be seen with a book of tradesmen's advertisements in English, gravely holding it upside down. English newspapers were used as articles of clothing, and the *Times* was valued the most because it was the thickest paper.

The South Sea Island teachers themselves were a living proof of the power of the word of God and a promise for its triumph in New Guinea. One was from the Penrhyn Islands, a few years before heathen and savage. Another was from Mangaia, once as degraded as New Guinea itself; while others were from Raratonga whose parents were heathen, and my colleagues from Savage Island were all born savages. The great characteristic of them each and all was the same as that of Apollos in apostolic times—"mighty in the Scriptures."

Some years later one of these men was greatly annoyed while preaching by the sound of hammering, which came from a small store near the church. This was owned by a German, but he had for assistant one of her majesty's subjects from north of the Tweed, and he it was who had been desecrating the Sabbath. The teacher, a stalwart Raratongan, could not read English, but he knew enough to find chapter and verse of the fourth commandment in an English Bible. With the Bible open in his hand he strode up to the white man, and, pointing to Exodus xx. 8, roared out, "Read that!" The white man tried to pass it off as a joke, but the teacher was terribly in earnest. The man saw that he was very angry, and, moreover, a very muscular Christian, so he took the book and meekly read the long-forgotten words, "Remember the Sabbath day to keep it holy." Then followed a short but very vigorous sermon in broken English: "Your country sent my country the Bible, and we learn to make Sunday; then I come here, bring the Bible, teach New Guinea people Sunday, and you say he no good. What for you make me liar?" Needless to say, there was no more hammering in that store on a Sunday afternoon.

It is slow work picking up word by word an unwritten language, and in New Guinea there is a perfect Babel of tongues. The state of warfare and enmity in which the people lived perpetuated the different languages which their forefathers must have brought with them as immigrants, and prevented one common speech. The people among whom we were living spoke a language called Motu, and, as the people were great travellers and the conquerors of that part of New Guinea, their language will carry you farther than any other. Subsequent inquiry and knowledge have led us to adopt the Motu language as the literary language of the entire southeast coast—a decision

which has the approval and support of Sir William MacGregor, the Administrator of British New Guinea. The result of my observation and study during many years has been embodied in a grammar and dictionary, which was kindly printed for me in Sydney by the New South Wales government. In 1880 I was able to report in this hall the printing of the first book in the Motu language. It was a small school-book, printed in 1876, and contained some Old Testament stories and some parables and miracles from the New Testament. It was very imperfect in orthography and faulty in grammar, but with it many of the young people mastered the art of reading.

It is wonderful—yet an oft-repeated story to the supporters of this society—how attractive the Old Testament characters and heroes are to the native mind. They assimilate the stories and clothe them in a New Guinea dress. They know all about Adam and Eve, but it was a New Guinea garden in which the Fall took place. They are thoroughly conversant with Abraham and Isaac, but they were New Guineans. Themselves hunters and agriculturists, they make Esau hunt the wallaby and Jacob plant yams and bananas. It is a little startling to hear that Noah and Lot rang the bell every morning for school and service and no one came, but it shows how thoroughly they have made it their own. The stories of Joseph and his brethren, of Daniel, and of the three Hebrew youths, lose nothing of their force in their New Guinea dress.

In his official report of a visit and examination of our scholars and students, Sir William MacGregor says, "The extent and accuracy of their Scripture knowledge were most gratifying." The first portion of the word of God printed was the Gospel of Mark, translated during my absence in England by my honored and beloved colleague, the Rev. James Chalmers. Nine years ago this reached New Guinea. For three years we had nothing else. It was our only book in the school, in the family, and in the church, and we were sometimes tired of the same thing over and over again; but it was to the advantage of the people to have it line upon line, precept upon precept—to have their attention focussed on one Gospel instead of having it distributed over four. At length to our great joy we received the four Gospels. My colleague had also translated Matthew and Luke, and these, carefully revised and brought up to date in grammar and vocabulary, were printed with the Gospel of John, in Sydney, in 1885, under my supervision. This is the only book up to the present time possessed by the people, and, although our knowledge of the language to-day leaves it far behind, it has been the means of communicating to thousands the history of our blessed Lord's life and death.

The possession of the Gospels, forming so large a book, has been a great stimulus to learning. It is impossible to say how many can read, but everywhere the children are beginning to take an interest, and many of them read with a great deal of expression and beauty. The letters of the alphabet scratched on cocoa-nut fronds and painted on canoe-sides testify that the schoolmaster is abroad; but the other day I saw quite a new and strange device. Natives all discharge barber's duties for each other, and some of the children have their hair cut and shaved in most gro-



tesque fashion. A lad was longer than usual in the barber's hands, and when he came out he had as many of the letters as the surface of his head would carry cut in his hair. It was a novelty to have the letters outside. He certainly had not got them in, but possibly they are inside now by absorption!

Many of our people read intelligently and understand what they read. I received great help from a young man who was past boyhood when the first teachers arrived. He brought his copy of the Gospels to me and pointed out some grammatical mistakes. I then gave him pencil and notebook and told him to read his book carefully and note down every mistake. He came in four miles twice or three times every week to bring his notebook to me. Hundreds of corrections were suggested by him. Then I read over to him all the new translation, and he was wonderfully quick to detect any grammatical mistake. The new volume will owe much of its accuracy to the intelligent, unwearied help of Maulu, my New Guinea pundit. This is very remarkable in one so recently taught and enlightened. I could never get the Savage Islanders to do this, although much more advanced in knowledge. Of course, in New Guinea all the people were alike ignorant, and there was no educated or superior class. Once a year a large trading expedition goes two or three hundred miles along the coast from Port Moresby to trade with the tribes in the Gulf of Papua. They stay some months there waiting for change of monsoon to return. Now the Motuans take their books with them and have school, teaching the natives there the mysteries of the alphabet and reading. A mongrel language, a sort of New Guinea Volapuk, has grown up from the exigencies of trade and necessity of a medium of intercourse, and in this they preach to the people and explain all they know of God and his word. The very first letter I received, probably the very first written by a New Guinean, illustrates the adaptation of the word of God to men everywhere as a comfort and strength in sorrow and bereavement. One of our early converts, an intelligent young man, now a teacher of his countrymen, lost a little child by death. He had gone to his home five miles distant with the sick child. He wrote to me in pencil, with very irregular, uncertain letters; and this is what he wrote: "Oh, my father, my child is dead and my heart is sad and sorrowful; but, as David said, 'I shall go to him, but he shall not return to me.'" It surprised and touched me much. I did not know that he had heard of that incident in David's life. The very first letters traced by a New Guinea hand were the words of comfort and strength that have expressed the hope of godly sorrow in all ages since David's time. And now, sir, the whole of the New Testament is ready for the press. It has been a long and patient work, day by day, week by week, month by month, year by year, until I had the satisfaction three weeks ago, after a journey of 14,000 miles, of depositing the precious manuscript at the Bible House, where similar deposits have so often been made. When the volume is completed there are many in New Guinea who will eagerly and gladly welcome it, and more, we believe, who will make it what the South Sea Island teacher said it was—their food, their riches, their light, and their life.

I should like this morning to direct the attention of

this distinguished assembly to two facts which have been forced upon my notice during the work on which I have been engaged. First of all, the translatability of the Scriptures into a barbarous language, such as that of New Guinea, is a great and significant fact. Twice has it been my honor and privilege to translate the New Testament into a previously unwritten language, and I have met with no insuperable difficulty; but the possibility of faithfully rendering the word of God into a so-called barbarous language has grown upon me until it became a certainty. To my own mind it has come with overwhelming force that the Bible is in very deed the letter of our Father in heaven to his children on the earth, seeing that it can be translated into the language of one of the longest-lost and most barbarous of them. I have not tried to translate any book of human authorship, but I had a small document prepared by the judicial officer of the government in New Guinea put in my hands, and I found greater difficulty in translating those few sheets of foolscap than in any part of the New Testament. The native language is rich, full, and exact in all names of things which the people possess and see, and for all description of the life and actions they are conversant with. In the narratives and parables of the New Testament there is no difficulty. The native customs and habits are nearer to the Eastern life of the Bible scenes than our Western and English life can be. Of course, some nouns have to be introduced in translating for a people who have no corn or wine, no cattle or sheep, no silk or fine linen, no minerals or money; but these are very soon understood and assimilated. We have only to look down the columns of an English dictionary to see how our English language has been enriched in this way by others. Abstract words, and especially those that express the feelings and emotions, are scarce and poor. The Epistles are the most difficult to translate, and the style of St. Paul is the very antipodes of New Guinean. Often have I felt the truth of St. Peter's words respecting St. Paul's Epistles—that in them "are some things hard to be understood." But even these can be intelligibly expressed in the native language. I have come to believe, sir, that the Holy Spirit inspires God's servants to translate, even as He did to write, the great truths of Revelation. I am not claiming that this, or any translation, is perfect, for I know only too well the many imperfections which must characterize the first attempt at translation into a new tongue; but I am sure we can fall back upon the teaching and power of the Holy Spirit to "guide us into all truth," and to keep us from misrepresenting the mind of the Spirit.

Another fact worthy of notice is the results which follow the possession of God's word. It comes as the gospel of peace, and brings together in one common brotherhood the scattered human family. At the first missionary meeting held at Port Moresby, a few months ago, men met within the walls of God's house who, when I first knew them, never came together except in strife and war. One of them in a speech picked up a spear and said: "This used to be our constant companion, we dared not visit our gardens without it, we took it in our canoes and carried it on our journeys, we slept with it by our side and took our meals with it at hand; but now," holding up



a copy of the Gospels, "we can sleep soundly because of this. This book has brought us peace and protection, and we have no longer need for the spear and the club." Under the influence and teaching of God's word I have seen murderers and cannibals become men of peace, I have seen the shameless thief and robber become honest, I have seen the lascivious and filthy live a chaste and pure life, I have seen the quarrelsome and selfish become kind and generous; but I have never heard of such results from any human agency nor from any other than that word, the entrance of which giveth light and the reception of which is the power of God unto salvation.

When I was last here the number of languages in which you printed the Bible, or portions of it, was 215; now I see it has reached 300—a progress over which we may all rejoice. But let no one think the work is finished; many more will have to be translated before it can be said of the printed word, "There is no speech nor language where its voice is not heard." Even in New Guinea the Bible will have to be translated into some other languages which are essentially different from that in which the beginning has been made. New Guinea has the strongest claim upon us, because that portion of which I have been speaking is now a British possession and the people are our fellow-subjects. I was surprised and delighted a little while ago, at one of our prayer-meetings, to hear one of our young men spontaneously pray for her majesty, whom he styled "our mother the Queen Victoria;" he prayed that her days might be many and her reign blessed and happy. We sometimes speak of this great empire as one upon which the sun never sets, but shall any people or tribe within its limits remain without the blessed sun of God's holy word? During the years in which this great society has been sending out her millions of copies of the sacred Scriptures, many aboriginal races have come under British influence and rule. Is the history one which British Christians can read with pleasure and satisfaction? Alas, how often have we as a nation failed to carry out the precepts of God's word in our dealings with ignorant and barbarous races! Your fellow-subjects in New Guinea need your protection and sympathy. Even a British government needs watching (!) See to it that the principles of that word which we are giving the people of New Guinea are not neutralized by our British rule—that no Christian worker in New Guinea may have to say to you, as the teacher did to the Scotchman, "What for you make me liar?" They sit at your feet and ask for bread, even for the bread of life. Will you give them a stone? The one power in the world capable of raising and making men of them is in your hands. May that which has made Britain what she is ennoble and beautify New Guinea until the bird of paradise shall be a joy and a glory to the Union Jack of Old England, and the word of God unite all in one common brotherhood!

## FOREIGN DEPARTMENT.

CHINA.—Dr. Wheeler writes, under date of September 25th:

There is still some unrest in Central China, and it

is understood that the government has not yet satisfied the demands of foreign powers. Possibly Shanghai and the forts near will be occupied by a powerful fleet represented by the Christian nationalities, including America, until the emperor has demonstrated his willingness and ability to control the situation. At present there is no disturbance, unless it be disquieting rumors, and we are proceeding steadily with our work.

JAPAN.—The Rev. S. W. Hamblen says in the November number of the *Baptist Missionary Magazine*:

The present mood of Japanese Christians is to build up their own Christianity from the Bible itself, and to cast to one side the creeds and dogmas of the established denominations of the West. Thus the nationalistic feeling of "Japan for the Japanese" is bearing good fruit, in causing Japanese Christians to go to the Bible, and that only, for the foundations of their faith. The result will be a biblical Christianity.

DR. DALE, in "The Living Christ and the Four Gospels," tells of a Japanese gentleman, of culture and great mental vigor, who gave him the following account of how he became a Christian. He had been a Confucianist, but could not find in Confucius any clear, satisfying teaching on the subject of God, though he sought for it eagerly. While thus unsatisfied and perplexed under the ambiguities of the great sage of China, a friend gave him a Chinese Bible, asking him to read it, and assuring him that the translation was an achievement of scholarship, and possessed of very great literary merit. "I found he was right; the translation is admirable. I read page after page until I came to the thirteenth chapter of St. Paul's First Epistle to the Corinthians, beginning, 'If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a tinkling cymbal.' I read the whole chapter. I was arrested, fascinated. I had never seen, or heard, or dreamed of a morality like *that*. I felt that it was above the reach of the human race, that it must have come from heaven, that the man who wrote that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel of St. John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse Him my faith."

## LETTER FROM MR. BOWEN.

CONSTANTINOPLE, October 16, 1891.

The difficulties connected with Bible distribution in the Armenia district are very annoying. Mr. Shahbazian, our Superintendent at Trebizond, who has the Armenia district in charge, seems to be directing the work very prudently. He has recently had a pleasant meeting with a portion of his colporteurs at Erzroum. Our letters represent that the meeting was an exceedingly profitable and stimulating one and the colporteurs went out to their dangerous work with increased zeal and faith. The difficulties grow out of the still unrepressed disposition of the Koords to persecute Armenians whenever and wherever opportunity offers, and also out of the increasing



suspicion with which the government regards Armenians, both on account of the seditious movements among them, and on account of the near proximity of Russia. It is almost impossible to find a good Armenian to undertake colportage at present on the Erzurum plain. Mr. Shahbazian has decided to meet the difficulty for the present by employing a Greek, who can do work among the great Armenian population of that region by the use of the Turkish language. I may mention a few cases serving to illustrate the difficulties which the men encounter. Mr. Shahbazian, before leaving Trebizond for Erzurum, a few weeks ago, secured from the Vali, in addition to his regular travelling permit, a *booyooroollo*, or letter of commendation to the courtesy of other officials. He made his journey without molestation. But after reaching Erzurum, he was waited upon at the khan where he stopped, by the police of the place. They examined very carefully everything he had, and took away for more minute inspection some old pages of *Zornitza*, the Bulgarian mission paper, which he happened to have with him as wrappers. But as nothing of a suspicious nature was finally discovered, he was left undisturbed.

One of his colporteurs, while on a journey, stopped for the night at a place called Gumush-hane. The police visited him in his lodging, and took all his belongings to the government building. The next day the officials examined his books, and asked him many questions with the evident design of betraying him into saying something which should be a reason for arresting him. Day after day this process was continued, but the colporteur prayed for and apparently obtained the divine guidance he needed. The upshot of it was that after many days' delay, before leaving the place he had sold Bibles to all the leading officials, including the Pasha, the Kadi, and others. Among them also was a very intelligent Mollah, who became so interested in the doctrine of the divinity of Christ, that he declared his intention of teaching the doctrine secretly to his own pupils. The same colporteur was stoned and bitterly persecuted at Baiboort, but was afterwards consoled by being able to sell in the same place a large number of Scriptures.

Another colporteur of this district was arrested in a certain town, imprisoned four days, then forwarded to another place where he was kept in confinement two days, then sent finally to Erzingan, where after four days more of imprisonment he was finally released. The clerk whose duty it was to examine his books, became interested in the Book of Job and purchased a copy.

The Bitlis colporteur recently made a journey from Bitlis to Moosh. He found the villagers along the way reduced to the greatest poverty, but very zealous in the matter of religion. They have been and still are suffering bitter oppression and, especially in this vicinity, are practically slaves to the family of the famous Mousa Bey. It is with no little personal danger that the colporteurs sometimes venture into these wretched villages.

This same Bitlis colporteur tells an interesting story of an Armenian priest. Three years ago the colporteur visited a certain village, distributed tracts, and began to read and explain the Bible to a crowd of villagers. Then this priest appeared upon the scene,

threatening and cursing, drove the people to their homes, and expelled the colporteur from the village. Two months ago he again visited the place and was astounded to find what a change had taken place in the priest. It seems that an Armenian from another village had visited our depot in Bitlis, and there procured a Koordish Testament. One day while he was engaged in reading it, a Koord (Moslem in faith) came near to listen, and was greatly delighted at what he heard. The above-mentioned priest passed that way and was greatly surprised to see a Koord sitting so quietly and listening as meekly as a lamb to the words of a Christian. He went nearer and found that a book was being read. He also listened, and was so greatly pleased that he borrowed the book and took it with him to his own village. And so he had been studying the word, of which he was up to that time totally ignorant, and now he was not only ready to welcome the colporteur whom he had previously cursed, but also eager to buy for himself a copy of the Testament.

M. BOWEN.

### VENICE AND THE BIBLE.

BY THE REV. ALEXANDER ROBERTSON, VENICE.

In July and August, 1888, the *Bible Society Record* published articles concerning a new edition of the Bible, issued in numbers, by Signor Sonzogno, of Milan; and we are now glad to reprint from the columns of *Evangelical Christendom* the following cheering words:

In no city in the world is an open Bible so conspicuously held up before the eyes of the people as in Venice. Wherever one goes—into church or gallery, into public office or private palace, whether one wanders on foot along its narrow streets or glides in gondolas on its canals—he sees an open Bible. The city is founded on the word of God; and if Venice has forgotten God, then Ruskin's words are true: "She has gone to perdition with the Bible in her right hand." We do not believe that she has done this. She is much further from that condition than she once was, and there is no reason why she should not again become what she was in her early days—a city of Christians. In what way the Bible is held up before the eyes of the people I will now explain. In A.D. 829 the Venetians brought the body of St. Mark to their city from Alexandria. They then chose him as their patron saint. In accordance with that resolution they not only began to build St. Mark's Church to receive his body—a church "whose walls are salvation and whose gates are praise"—but they set up his symbol everywhere throughout the city. This symbol, as is well known, consists of a winged lion, taken from the vision which Ezekiel saw of four living creatures before the throne: "As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side, they four also had the face of an eagle;" and also from the vision of John, as recorded in Rev. iv., 6, 7: "and round about the throne were four beasts, . . . and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." These living creatures traditionally represent the Four Evan-



gelsists, and of them the lion is the symbol of St. Mark. This symbol, then, is everywhere throughout Venice. It is on the front of St. Mark's Church, on the clock tower in the Piazza, above the entrance to the Doge's palace, and it crowns one of the great granite monoliths that adorn the Piazzeta. It is stamped on the town official papers, it is emblazoned on the city flags, it is carved on gondolas, and is painted on the prows of ships. In every instance, too, the lion holds in its paw an open book—the Bible. This exhibition of the Bible throughout Venice was, during its best days, no matter of form. The Bible was in the hearts of the people, as well as on their buildings, flags, and papers, and its principles guided their lives. Their contracts were made in the name of the Father, Son, and Holy Ghost. Texts of Scripture were carved above the doors of their houses. Very unlike some modern Protestants who, according to Mr. Ruskin, are the only people who seem ashamed of anything that looks like a profession of their faith.

But during the later times, when the Papacy held the Venetians in ignorance and bondage, the knowledge of the Bible died out, and the meaning of the lion with the book in its paw was forgotten. Nothing is so dreaded by Rome as the word of God. In the fifteenth century, when every press in Europe was printing the Bible, there was only one exception. One press issued thousands of copies of the classics, but never one page of Scripture. That press was Subiaco, near Rome, and under the control of the Pope. No wonder Professor Bonaldi, speaking lately at Brescia, said: "Woe to the Church of Rome when my countrymen get into their hands the Old and New Testaments; then they will know the difference between Jesus Christ and his so-called Vicar."

The Italians have now got the Bible into their hands. I believe that last year it had a sale in the land greater than that of any other book. But I must confine my remarks to Venice. I have good ground for making this statement: that there are few families in Venice who can read, who do not possess a copy of the Scriptures, or a part of the Scriptures in one form or other. The edition of the Bible in widest circulation is the pictorial one issued two years ago in half-penny parts, by Signor Sonzogno, of Milan, the able editor of the *Secolo* newspaper. His edition is, as will be remembered, that of Martini, with notes, as authorized by the Church. Of course the text is not perfect, and the notes are written from a Roman Catholic point of view. Well, what happens is this: Intelligent people, reading text and notes, discover that the two do not agree. The text is received, and the notes are rejected. Others again, having their suspicions aroused as to the purity of the text itself, seeing that the Church has had to do with it, buy a Diodati version and thereby discover that the Protestant translation is the more accurate.

I believe that Signor Sonzogno is about to publish another edition of this Bible, but without notes. It is a matter for thankfulness that his first one turned out a financial success. As a commercial man he is thus justified in trying another experiment, and my hope is that it too may prove a blessing to Italy, and to the enterprising publisher in more ways than one. What Venice wants, what Italy wants, is the Bible. Give the people that, and we may rest assured it will work

its way into their hearts and lives. Italy has ceased to be papal. To meet popery one must go to England or America. Here in Venice I do not know one intelligent man who does not regard the Church of Rome with loathing, as the foe of all progress—material, intellectual, and spiritual—and who would not be glad to see it swept out of the land. But the danger is that the people drift into carelessness and indifference, and even infidelity. At present there is felt an unsatisfied religious longing in the minds and hearts of the people. There is a hunger for the divine word. Now is the time to circulate the Bible. I am very glad to be able to testify that here in Venice visitors do a great deal in this way. Not a week passes without some one applying to us for portions of Scripture or a New Testament, to be given away. I know, too, that the giving of the Scriptures to any one is always accompanied by a few kind words that are often blessed by God for the opening of the heart of the receiver to his truth. Our hope and prayer are that in this way in Venice there will be brought about a return to that knowledge of the truth that was so characteristic of its early inhabitants, and a return to a life framed according to its teaching.

#### FRANCE MUST RETURN TO THE GOSPEL.

The following, from the pen of Mr. Gustave Monod, appears in the last annual report of the British and Foreign Bible Society:

After Lasserre comes a member of the Roman clergy of Normandy, l'Abbé Garnier, who publishes the Gospels translated by the R. P. de Carrieres two hundred years ago, with ancient illustrations and the approval of the Bishop of Bayeux. I read in the preface: "France must return to the gospel. It is a deplorable fact that the gospel is no more read in France, which is in contradiction equally with tradition and with the desire of the Church(!) . . . Each Gospel shall be printed separately, and then the Acts. Let each Gospel be circulated in profusion. The gospel has made the civilized world; it shall make it over again. . . . Mind it be always read with a deep respect; it is the word of God, the source of life, the Christian's strength. It must be read with a desire to profit by it, and to become sanctified. Let us, before we begin, pray the Holy Ghost to enlighten us, and let us not shut the book without retaining the passage that has struck us most to meditate upon it, to nourish it in our heart, to let it become the rule of our conduct."

Would that the Church of Rome with one mind spoke such language, and acted upon it.

The October number of the *Quarterly Record* of the National Bible Society of Scotland, speaks as follows on the same subject:

Pastor Lods, secretary to the Société Biblique de France, in presenting his report to its recent annual meeting, referred hopefully to an apparent return towards the Scriptures in that country. Representatives of diverse views desire to see the book take its rightful place in the life of the people. M. Sorel is quoted as "an independent critic" who, speaking from a strictly academic point of view, loudly pro-



claims it to be the book of the people, and its dissemination a social duty.

After M. Sorel, the report refers to various eminent representatives of the Roman Catholic Church—M. E. Michael, who contrasts the four million francs spent annually by France for the propagation of the faith with the sixty millions given by Britain and America for the circulation of the Scriptures, and urges teachers and all who have the cure of souls to see that at least one copy is provided for every family.

The Abbé Garnier is said to have exclaimed: "We have given up the gospel! In trying to combat Protestantism we have overshot the mark, and have abandoned the book of books, written by inspiration of God for our instruction and edification." Not content with mere words, the Abbé has lately issued for general circulation a quaintly-illustrated edition of the Gospels in French. The copy before us bears the imprimatur of Flavien, Bishop of Bayeux, and is marked "eighth edition." On the back is a portrait of our Lord offering the gospel to France; in his hand the Evangel, and beneath his feet, "Ni Dieu, ni maitre," with various infidel publications. Below is written, "Programme of the salvation of France. Let her return to my gospel, and learn not to offend me by her writings."

The Abbé is followed by Monseigneur d'Hulst, rector of the Catholic Institute of France. Deploring the ignorance of the Bible experienced by those who content themselves with the fragments of it found in the Prayer-book, he recalls the place it held in the preaching of the Fathers, and among the sacred orators of the 17th century. The Bible, he says, should be open to all as an inexhaustible fountain. The system which reserves it to the clergy is only a novelty in the Church; while the prudent reading of it is a powerful means for nourishing the soul and imparting "a Christian temperament."

Well may the report of the sister society add: "Certainly our Bible Societies, so severely reprov'd by Pope Gregory XVI., and anew solemnly condemned by the Syllabus, Art. 18, never expected to find such auxiliaries in the ranks of their opponents. Across these diverse voices—echoes of profound needs which neither reason nor human wisdom can satisfy—may we not hear the great voice of Christ himself, moved as when in the desert he saw the hungry multitude, hastening us to distribute among them the bread of life, which is his word, and which, incessantly multiplied by him in our hands, preserves, in spite of the rolling centuries, all its Divine virtue?"

## DOMESTIC DEPARTMENT.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—During the month of September we have visited eight auxiliaries—all of which were in better condition than a year ago. The Sunday school work is also growing constantly in interest.

ARKANSAS.—September has been a busy month with your District Superintendent. I have attended four anniversaries, at the following places: Fordyce, Nash-

ville, Washington, and Magnolia. These were all meetings of special interest to the Bible work.

At nearly every place I see a revival of interest in the work for the children of the Sunday schools. The children themselves participate in this. Some of the auxiliaries are furnishing the schools either by purchase or donation.

CALIFORNIA AND NEVADA.—During the month of September I visited the California Annual Conference at Pacific Grove and the Lay Electoral Conference assembled there, and was invited to address them both.

On the 19th I started for Los Angeles to visit the Los Angeles Presbytery of the Presbyterian Church, the Southern California Conference of the Methodist Episcopal Church, and the Lay Electoral Conference of said church. I was cordially invited by Bishop Mallalieu to address the Annual Conference over which he presided. I was also invited to address the Lay Conference, and also the large Los Angeles Presbytery, numbering some seventy members, and I am sure the Bible cause and your District Superintendent have a warm place in the hearts of ministers and laymen of both churches, and when times revive in Southern California the Bible cause will receive larger contributions than can possibly be made now.

While in Los Angeles I preached to a large audience of Colored Baptists, who made a small contribution.

GEORGIA.—On the second Sunday in September I attended the anniversary of the Butts County Bible Society, preaching in the morning at the Methodist Church and delivering an address on the Bible cause at night.

The third Sunday was given to the Hancock County Bible Society, at Sparta. This is the first time I have been able to visit this society. The anniversary was held at the Presbyterian Church, and was a great success.

During this month I visited the Talbot County, Telfair County, Cordele, Wayne County, Pulaski County, Dodge County, Macon, Warren County, Baldwin County, and Atlanta Societies; also the Brunswick and Dahlonga District Conferences. Both these conferences set apart the third Sunday in October as "Bible Day."

ILLINOIS.—The auxiliaries reporting this month are three: Cass and Kane Counties and Enfield Township. Cass County has had a very thorough canvass and re-organization. There were 2,939 families and business places visited in the county, 460 families were found without Bibles, and 321 families and 87 individuals were supplied. It was a much-needed work, and the outcome is very satisfactory. The expense has been borne by the auxiliary, and it completes the canvass without a debt—with a stock of fresh books on hand and a bright outlook for the future.

Kane County makes a donation of one hundred dollars, as usual, to the Parent Society, and are planning for better results in the future.

Enfield Township auxiliary holds on its way bravely. It is now twelve years old as an auxiliary, and has not failed to make an annual donation to the American Bible Society, besides cultivating its own field faithfully.



Upon the whole the outlook is cheering, and we hope to report substantial gains in several fields. Some that have done little for years are taking hold anew. With the prospect of good crops in the State at large, we hope for quite an advance in the closing months of the year.

**INDIANA.**—The work of September embraces one State Sunday school convention, four annual conferences, and visits to five auxiliaries and one branch society. Three interesting and profitable anniversaries were held, at which the pastors assisted with short, telling speeches on the topics assigned them.

I have just been notified of the death of the venerable Robert Fowler, of Lawrenceburg, who for fifty years has been the earnest and faithful depository of the Dearborn County auxiliary. Brother Fowler was a Baptist, very catholic in spirit, and has no doubt heard the "Well done, good and faithful servant."

**IOWA.**—During the month it was my privilege to attend three conferences of the Methodist Episcopal Church and three associations of the Congregational Churches. Two of the conferences were addressed by Secretary Hunt, of the American Bible Society.

The Sunday at Rockford, with Rev. S. T. McKim—brother of the Agent of the American Bible Society at Cuba—was a profitable one for the Society.

At De Witt the collections of the day were donated to the American Bible Society, besides the offerings of the children, which were quite large.

During the month I visited 11 auxiliaries, attended 6 ecclesiastical gatherings, delivered 28 sermons and addresses, and travelled 2,103 miles.

**KENTUCKY AND TENNESSEE.**—Sunday, Sept. 20th, I was at the anniversary of the Bell County Bible Society, Ky., in the mountains. This is a young auxiliary that I organized two years ago. It is starting off well.

The fourth Sunday was occupied with the Scott County Bible Society. The anniversary passed off very pleasantly. The officers of this society are prosecuting the Sunday school work earnestly and successfully. Yesterday I attended the Sunday school convention at Georgetown, and pressed the claims of this work on the convention.

During the month the canvass has been completed in the counties of Fleming, Henderson, and Boyle in Kentucky, and Hamilton and Franklin in Tennessee—the latter by the Parent Society.

All my work for the month was in the State of Kentucky.

**LOUISIANA AND MISSISSIPPI.**—During the past month a meeting was held in the interest of the Bible cause in each of the following places: Moss Point, Scranton, Midway, Yazoo City, Starkville, Kosciusko, and Felicity congregation of the Methodist Episcopal Church, South, New Orleans. These meetings were excellent, and the one at Felicity was especially so. It was held at the earnest request of the large-hearted, generous pastor, Rev. Dr. Sawyer, and it was a most edifying and profitable meeting. Everybody present seemed to be edified, and the amount of \$117 was secured for the Bible cause. Would that the whole land were filled with pastors and congregations of the Felicity type! During the last four years that congrega-

tion, which is not by any means a wealthy one, has contributed \$586 75 to the Bible cause.

**MICHIGAN AND WISCONSIN.**—Six auxiliaries have reported for the month of September. Your Superintendent has travelled 2,465 miles, visited 17 Bible societies and 9 ecclesiastical bodies, and delivered 19 sermons and addresses; and, with the exception of one day, the entire month was spent away from home. He collected and remitted \$328 70 on purchase account and \$556 62 on donation account, besides seeing that \$583 95 more were forwarded for the benevolent work of the Parent Society.

The work of supplying the children has been pushed, through the local societies, and, while I have not the definite reports of what has been done, yet it is safe to estimate the number of destitute children supplied at 400.

Your Superintendent was cordially received by the ecclesiastical bodies visited, and where circumstances justified it was given ample time to present the Bible cause.

The long-continued drought throughout this field, which has been severest, if possible, during the month of September, has made the collections difficult in some localities. The anniversary meetings were largely attended, showing interest in the Bible cause.

**MINNESOTA AND NORTH AND SOUTH DAKOTA.**—The Renville County Bible Society this month sends in a good report. Rev. Allen E. Abel, the president of the society, spent several days at different points in the county in the interest of the work, and contributions amounting to \$77 were secured.

Your District Superintendent during the month visited seven Bible societies and three ecclesiastical bodies.

Sunday, the 13th, I preached in the morning in the Presbyterian Church of Marshall, rode out ten miles in the afternoon and addressed a country congregation, and in the evening addressed the annual meeting of the Lyon County Bible Society, held in the Congregational Church of Marshall. All the churches united for this service.

The meeting of the General Congregational Association of Minnesota, held at Duluth, was attended the same week.

After visiting the Spink County Bible Society, I reached Huron for the third Sunday in the month. The annual meeting of the Beadle County Bible Society was held in the afternoon in the Congregational Church.

On the evening of the 27th the annual meeting of the Redwood County Bible Society was held in the Methodist Episcopal Church of Redwood Falls. Your District Superintendent addressed the meeting. The collections of this society are to be donated to the Parent Society.

**NEBRASKA, COLORADO, AND WYOMING.**—The month of September has been one well filled. I have visited five ecclesiastical bodies—one presbytery, one synod, and three conferences—and nine auxiliary societies and Bible committees. I have attended seven anniversaries, delivered fifteen sermons and addresses, written one hundred and ninety-nine letters, and been absent from home twenty-seven days.

During the month I have travelled 3,373 miles. I



spent one week in counties in the Republican Valley—the section of Nebraska that suffered so exceedingly from the drought last year. In their poverty the people of this section did not forget the Bible cause. I was made glad by the tokens of their interest in our work.

**NEW JERSEY AND DELAWARE.**—The first Sabbath morning in September I preached in the Methodist Episcopal Church at Tuckahoe, N. J. Notwithstanding the unfavorable weather, a good congregation was present, and contributions for the Bible cause were in excess of last year.

Sabbath morning, September 13th, was spent with the Fourth Reformed Church of New Brunswick. This now vigorous church was organized about seven years ago under the pastorate of the late Rev. Dr. Campbell, ex-President of Rutgers College. They will constitute their pastor a life member of the American Bible Society this year.

The anniversary of the Warren County Bible Society was held in the First Presbyterian Church at Phillipsburg, N. J., September 17th. The cordial greeting and kindly hearing given your Superintendent was very gratifying indeed. Able addresses were delivered. The society adopted the Parent Society's plan for supplying Sabbath schools, and arranged to supply all destitute families in the county with the Scriptures. The contributions showed a good increase over last year, and the larger attendance of pastors and their people at the annual meeting shows greater interest in Warren County.

September 19th I preached in the Seventh Day Baptist Church at Shiloh, and received the first contribution to the Bible cause given by that church for some years. The pastor and people were exceedingly cordial, and I trust that the services may be productive of lasting good.

September 20th was spent with the Commerce Street Methodist Episcopal Church in the city of Bridgeton. Through the helpfulness of the enterprising pastor, and the liberal spirit of the people, the Bible collection was greatly increased over that of last year.

The annual meeting of the Somerset County Bible Society was held at Peapack, N. J., September 22d. It was a very interesting and inspiring occasion. There is an advance "all along the line." The seventy-fifth anniversary will be celebrated next year.

On Sabbath morning, September 27th, I preached in Grace Methodist Episcopal Church, Red Bank, and received the largest collection ever given by this church for the Bible cause. In the evening I preached in the Embury Methodist Episcopal Church, Little Silver, N. J. The entire month has been a very busy one in office work as well as in public work upon my field. We are praying for a deeper interest in our great cause throughout the land.

**NEW YORK.**—Among the ecclesiastical bodies visited during September have been the classes of Montgomery and Schenectady, the presbyteries of Albany and Troy, and the Central New York Conference. All these bodies accorded your representative a cordial welcome, and afforded him opportunity to represent the Society, notwithstanding the great pressure of business.

The agents that have been engaged in the canvass of Cayuga and Schoharie Counties have done very faithfully their work, as their monthly reports show.

It is gratifying to your Superintendent to be able to report that there is evident, in several of the auxiliaries, a deeper interest in the work intrusted to them.

**OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.**—During the month I have visited the auxiliary Bible societies at Seattle and Tacoma, giving special attention to the Southwestern Washington Bible Society centering at Tacoma. Four hundred dollars has been forwarded to the credit of the latter society, and a supply of Bibles has been ordered.

I have also visited the Bible societies at Spokane and Oakesdale, respectively, in Eastern Washington. At Oakesdale I spent a very pleasant and profitable Sabbath.

I have attended and addressed the following ecclesiastical bodies: the Puget Sound Methodist Episcopal Conference, at Aberdeen, Wash., the Danish and Norwegian Methodist Episcopal Conference, at Seattle, Wash., the Columbia River Methodist Episcopal Conference, at Spokane, Wash., and the Congregational Association of Washington, at Tacoma. Resolutions and reports favoring the work of the American Bible Society were adopted by all these various bodies.

**TEXAS.**—During the month I attended the annual meetings of five Bible societies, viz., Bee, DeWitt, Goliad, Live Oak, and Victoria Counties, and visited several others on official business.

My work was in the southern counties along the Gulf coast, where the population is sparse and largely of a foreign element, hence results are not large. The reports of DeWitt and Victoria County auxiliaries show that during the year they canvassed and supplied their fields in part. This work is important because it reached the foreign population to a considerable extent. These auxiliaries, although weak, were stimulated to do this work by the aid they received from the Parent Society.

I visited and addressed quite a number of Sunday schools, endeavoring to stimulate them to supply their pupils with Bibles of their own. It is surprising how many Sunday schools are being conducted without the Bible! I am encouraged in finding two laymen who have volunteered their services to bring this work before the Sunday schools of their respective counties. I have supplied them with Sunday school documents, and had addressed envelopes prepared for them.

## PENNSYLVANIA BIBLE SOCIETY.

EXTRACTS FROM THE EIGHTY-THIRD ANNUAL REPORT.

"The word of our God shall stand forever."—Eighty-three years ago these cheering words encouraged our fathers to lay the foundations of our society. It was the first Bible society of the "New World." Broad-based upon God's promise these foundations stand secure to-day. We offer our tribute of praise to Him from whom cometh every good and perfect gift that the march of our society has been onward and upward. The hopes and promises of its early days have been crystallized into the splendid acts of history.



A characteristic of our age is the study of "Origins." Subject as others are to current influences we could justify an inquiry into our own Genesis by this modern habit of mind. But there is a special reason for our "looking backward" in the presence amongst us of the honored representative of the British and Foreign Bible Society, the Rev. Thomas Aston-Binns. We welcome him most cordially to our country and to our anniversary meeting. His skilful advocacy of Bible society work in his own land has made his name familiar, while the great society he represents is acknowledged and revered as *parent* by us, her first-born child on this continent.

Born in 1808, our constitution was drawn up by the celebrated Dr. Benjamin Rush, who was our first vice-president, and continued so until his death. The fact of our organization was immediately reported to the British and Foreign Bible Society. Like theirs our creed was as wide as the Bible and our aim as wide as the world.

We stand before the world—like Coligny's statue in Paris—*book in hand*. In each case it is the Bible that is held out to the notice of every beholder. The Bible claims *attention*. Its divine origin, its marshalled evidences, its glorious themes, its unique revelations, its marvellous history, crowned with majestic triumphs, entitle it at least to every man's attention, and to an honest, intelligent, and prolonged investigation of its claims. Sir Isaac Newton was justified in saying to Professor Halley, when he heard him talk flippantly against Christianity, "You are an authority on mathematics, for you have studied and mastered them, but you are not an authority on religion, for you have never read the Bible."

Let but *attention* be granted the Bible, and *belief* in it will follow. This is the rule. Not absolute perhaps, but exceptions are few, and leave the rule undisturbed. We plead with men to give the Bible fair play. Only read it. At home and in the day-school, as well as in the church. It is better to read the Bible than to read books about the Bible. If men must read the latter, surely it is unfair to read only such books as would destroy the Bible. Read how the monuments are confirming its history. The spade is mightier than the pen. From the *débris* of ancient cities in the East there are being unearthed multiplied illustrations of the accuracy of Scripture. Unbelievers have often questioned Isaiah's record of a king of Assyria, named Sargon, and neither Jew nor Christian could fortify the statement of the prophet by archaeology or secular history. Heroditus, "father of history," is silent concerning such a king. But God dowers his people with a large power—it is the ability to trust him and wait for larger information. Faith does not depend upon external buttresses. Thus the Jew, B. C., waited 700 years, and believed Isaiah concerning the historic Sargon. For nearly 1900 years since the coming of Christ his followers believed in Sargon, because they read of him in Isaiah. No light came from literature or art during all these centuries of faith until our own day. Yet once again God said: "Let there be light, and there was light."

In the recent Assyrian explorations there was turned up by the spade a splendid column of black granite covered all over with cuneiform inscriptions.

Rare scholars with the feather of their pens brushed off the dust of accumulated ages, and, lo! there in the long line of the Assyrian monarchs, in the exact place where Isaiah put him, they found the name of Sargon.

Surely, it is not asking overmuch from all men not to conclude that the future has no information upon many "dark sayings" struck from the harp of prophecy. The doctrines of the Bible may often be tested by consciousness. The final court of appeal in modern philosophy—this is the ancient and always domain of the Bible. Pardon for the penitent and comfort for the bereaved, guidance for the truth-seeker and hope for the despondent, these are offered in many exceeding great and precious promises, and may all, like recipes, be "tried and tested." Thus the Bible proves itself to be good news for all men, and adapted to all times and lands and races.

Concerning our work in Pennsylvania we have to report progress in many directions. The employment of students from the Theological Seminaries of the different churches is a characteristic method of our work. These spend their summer vacation in the waste places of the State, and have done us most excellent service. The Female Bible Society of Philadelphia aided us very much this year by making our State the scene of their benevolent operations. Two of our colporteurs were under their care, and made reports to them which are published in our appendix. Most excellent work was done where we judged it was most needed. At the oil-wells, where men watch the flow of oil in lonely places; in lumber camps, where men congregate in large numbers far from their homes, and where churches and Sunday schools are unknown. In these and kindred spots our young and faithful agents have distributed the word of life.

The society distributed during the year, 90,081 volumes in twenty-six different languages, the value of the same being \$26,745 76.

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## MISCELLANEOUS.

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### USE OF THE BIBLE IN PUBLIC SERVICES.

The November number of *The Church at Home and Abroad* contains an interesting article from the pen of Dr. Henry M. Booth, from which the following paragraphs are taken:

The abundant reading of the Bible in these services is to be commended. The Bible is read, in both Testaments, and the reading secures the attention of the entire congregation. In the dissenting churches Bibles are distributed through the pews, and the audible reading of the minister is followed by all present with open Bibles before them. It was a fine sight in Edinburgh to see the Cameronian Highlanders—nearly five hundred strong—march into St. Giles's Cathedral for the military service. The men were in full uniform, but not a warlike weapon was visible save the swords of the officers. Instead, every man carried in his left hand a copy of the Holy Scriptures, which he used during the hour of service. They seemed to be saying as they marched along: "The weapons of our warfare are not carnal, but mighty



through God to the pulling down of strongholds." Certainly in the city of John Knox, the Cameronian Highlanders have reason to value the sword of the Spirit, whose edge has proved keener in Scotch hands than any Damascus blade!

The public reading of God's word is certainly an especial means of grace. Old Dr. Skinner used to say that, when the apostle exhorted Timothy to "give attendance to reading," he meant the public reading of the Old Testament, which had been honored in the synagogue observance. In our Presbyterian usage have we not departed sadly from this ancient custom? Our biblical reading is brief and fragmentary. Often the selection is made just as the hour of service arrives, and with reference to the immediate demands of the sermon. As a consequence, large portions of the Bible are never read, and the people fail to hear God's word in its variety and entirety.

THE READING OF THE WORD.—A few striking incidents have recently come to our knowledge from over the sea, of how simple reading of the New Testament, without a word of comment, has been blessed to the conversion of individuals of God's ancient people, the Jews.

A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed in his own faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The better to understand the latter, he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin, a Hebrew artist, desiring to find new subjects for his pictures, began to search for them in the New Testament. As he read, the moral beauty of the Saviour made a deep impression upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us Christians, who fancy we know it well, fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the Truth? *To know Him*, this is life eternal.—*Christian Observer*.

Among communications from foreign lands presented to the Board were letters from Mr. Carrington, of Siam, announcing that the printing of 2,000 copies of the Siamo-Laos Gospel of Matthew was completed, and that at least 1,000 copies would be sent with the new Laos missionaries to their field of labor; from Mr. Milne and Mr. Penzotti, respecting hindrances in their work; from Mr. Hamilton, of Mexico, with a report of Bible distribution for the quarter ending September 30th; from Mr. Wheeler, of China, respecting the meeting of the Translation Committees of the Standard Chinese Bible at Shanghai, November 18th; from Mr. Whipple, of Persia, with a report of Bible distribution in his field for the half year ending June 30th; from Mr. Norwood, of Caracas, reporting encouraging sales of Scriptures, notwithstanding much sickness and some cases of yellow fever in that place; from Mr. McKim, of Cuba, reporting an abiding desire among the people for the Scriptures; and from Mr. Bowen, of Constantinople, reporting hindrances in the work from the unwarranted interferences of government officials.

On recommendation of the Committee on Distribution, \$2,000 in funds were granted for Bible work in China. Grants of books were also made to the value of about \$1,144, including consignments to the Society's Venezuela, La Plata, and Mexico Agencies.

It is a matter of special interest that both in New York City and in New Orleans persons speaking Arabic have, during the month, been supplied with the Scriptures in that language.

The issues from the Bible House in October were 85,138 volumes; issues since April 1st, 540,022 volumes.

#### DEATH OF THE REV. W. J. R. TAYLOR, D.D.

The startling announcement reaches us just as the *Record* is going to press that this honored minister of the gospel, who was for eight years one of the Corresponding Secretaries of this Society, died on his way from Colorado Springs to Salt Lake City, on the 12th instant. No particulars have been received. The mail of this morning brings the following letter, addressed to Dr. McLean, which must have been one of the last, if not the last he ever wrote:

COLORADO SPRINGS, COLO., NOV. 11, 1891.

Three union meetings in the interest of the American Bible Society were held here last Sunday evening. The audiences were large, and would have been larger but for a fire just before the hour of service, which drew hundreds to its destruction of a fine residence.

It was a great and joyous privilege to me and to my son, who has just become pastor of the First Presbyterian Church, to speak, each in two neighboring churches, for the word of God and the dear old American Bible Society. I was especially glad of the opportunity to present the results of the seventy-five years of its history, and to plead for its great new work for the Sunday school children of this whole land of ours.

## BIBLE SOCIETY RECORD.

NEW YORK, NOVEMBER 19, 1891.

### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, November 5th, 1891, Hon. Enoch L. Fancher, LL.D., President, in the chair.

Devotional services were conducted by Secretary Hunt.



Another gladsome thing was to hear frequent kindly mention of the good work for the Bible done by our friend and co-laborer, Mr. Taber, during his prolonged stay in this city last year.

My way hither was opened providentially for the installation of my son, and thus also for inspection and help of our American Sabbath Union work in this central western and mountain region. To-morrow Mrs. Taylor and I expect to start for Salt Lake City, returning here in a week or ten days.

As our Sabbath Union annual meeting is to be held at Des Moines, Iowa, Dec. 16th and 17th, I cannot attend the Distribution Committee in December, but please remember me kindly to the members and to your fellow-officers, Drs. Gilman and Hunt, and Messrs. Rowe and Foulke.

Thus passes away a man greatly beloved by all branches of the Church of Christ, and the solemn lesson is repeated, "At such a time as ye think not the Son of man cometh."

### THE COLUMBIAN EXHIBITION.

The Managers of the American Bible Society, recognizing the value of a great opportunity, desire to make an exhibit in Chicago in 1893 similar to that made in Philadelphia in 1876.

A large case containing copies of the Holy Scriptures in many languages and dialects was placed in a prominent position in the great exhibition building, furnishing one of the most impressive object lessons for the multitudes gathered from all parts of the world. Arrangements should also be made, now as then, to supply the Scriptures, by sale or gift, to all who may desire or need them.

Such an enterprise will call for an expenditure of at least ten thousand dollars, which in view of the pressing demands of the regular work of the Society, at home and abroad, should be secured by special contributions.

One generous friend of the Society, who is deeply interested in this movement, has subscribed one thousand dollars, and other subscriptions are earnestly solicited. It is important that responses to this appeal should be made at an early day, as it will soon be difficult, if not impossible, to secure suitable space for the exhibit.

Mr. William Foulke, Treasurer, Bible House, Astor Place, New York, will be pleased to receive contributions or subscriptions for the purpose named.

### Deceased Directors.

Rev. William J. R. Taylor, D.D., Washington, D. C.  
 Stephen R. Gray, Albany, N. Y.  
 Rev. Ebenezer M. Toof, Decatur, Mich.  
 Edwin Gilson, Sycamore, Ill.

### Deceased Members.

Rev. Henry J. Fox, D.D., Fairhaven, Mass.  
 Rev. Charles F. Pelton, Mt. Kisco, N. Y.  
 Rev. Reuben H. Loomis, Bloomfield, Conn.  
 Rev. Benjamin Day, Ann Arbor, Mich.  
 Rev. Alexander B. Maxwell, D.D., North Springfield, Ohio.  
 Rev. D. W. C. Van Gaasbeck, New York.  
 Rev. O. H. Tiffany, D.D., Minneapolis, Minn.  
 Rev. Andrew J. Copeland, Chelsea, Vt.  
 Rev. Lewis Meredith, Oak Park, Ill.  
 Rev. Henry W. Taylor, Walnut Hills, Ohio.  
 Rev. Charles D. Flagler, Cleveland, Tenn.  
 Rev. Joseph R. Mann, D.D., New York.  
 Rev. Henry P. Thompson, Readington, N. J.  
 Rev. Sanford Halbert, Buffalo, N. Y.  
 Hon. W. J. Hastings, North Craftsbury, Vt.  
 Mrs. Elizabeth B. Belden, South Canaan, Conn.  
 Mrs. Orrin K. Rice, Greenwich, N. Y.  
 Mrs. Alfred Coons, Elizaville, N. Y.  
 Luman S. Osborn, Oneonta, N. Y.  
 Mrs. Charlotte L. Sherman, Salem, N. Y.  
 Samuel Sheldon, Schuylerville, N. Y.  
 Hannah Delavan, New York.  
 Louis De Forest Orcutt, Omaha, Neb.  
 S. Madison Moore, Assumption, Ill.

### Summary of District Superintendents' Reports for the month of September, 1891.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	147
Anniversaries attended.....	49
New Societies and Committees formed.....	1
Sermons and Addresses delivered for the Bible cause	289
Letters sent.....	1,794
Miles travelled on official duty.....	29,379
Donations and subscriptions secured for Bible cause	\$4,210 63

### Summary of Bible Distribution in September, by 7 Colporteurs and 18 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	124	448
Miles travelled.....	1,391	5,482
Families visited by them.....	2,401	9,348
Families found without a copy of Scriptures	455	1,166
Families supplied by sale or gift.....	220	865
Destitute individuals supplied in addition.	85	341
Number of books sold.....	599	2,010
Value of books sold.....	\$256 39	\$798 68
Number of books distributed gratuitously.	78	845
Value of books distributed gratuitously...	\$19 39	\$176 95
Contributions received.....	\$43 50	\$1,020 68

### Summary of 50 Annual Reports of Auxiliary Societies, received in October, 1891.

Receipts from sales in twelve months.....	\$2,807 64
Receipts from collections and donations.....	2,848 79
Paid American Bible Society on book account.....	2,922 52
Paid American Bible Society on donation account..	1,826 97
Expended on their own fields.....	1,059 25
Value of books donated.....	418 14
Value of stock on hand at date.....	4,952 94
No. of these auxiliaries reporting general operations	13
Collecting and distributing Agents employed.....	13
Families visited by them.....	7,918
Families found destitute.....	1,068
Destitute families supplied.....	716
Destitute individuals supplied in addition.....	386
Sabbath and other schools supplied.....	7



## RECEIPTS IN OCTOBER, 1891.

## LEGACIES.

Brokaw, James V., late of Huntingdon Co., N. J.	\$1,059 85
Cleveland, Asa H., late of Richmondville, N. Y.	100 00
Graham, John H., late of Orange Co., N. Y.	4,980 63
Healy, Oliver G., late of South Abington, Mass.	8,000 00
Wright, Caroline, late of Townsend, Mass.	6 44
Wyman, Jane B., late of Plainfield, N. H.	400 00
	\$9,546 92

## CHURCH COLLECTIONS.

## ARKANSAS.

Centre Point, Meth. Ep. Ch. South...	\$4 30
Helena, Meth. Ep. Ch. South...	6 65
McNeil, Meth. Ep. Ch. South...	85
Walnut Ridge, Meth. Ep. Ch. South...	9 05

## CALIFORNIA.

California Conference, Meth. Ep. Ch.	100 00
German Conference, Meth. Ep. Ch.	27 15

## CONNECTICUT.

Stratford, Meth. Ep. Ch.	12 00
Somers, Cong. Ch.	4 00
West Goshen, Meth. Ep. Ch.	2 00
Watertown, Meth. Ep. Ch.	6 00

## COLORADO.

Colorado Springs, Second Cong. Ch. S. S.	2 53
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## FLORIDA.

Monticello, Pres. Ch.	18 15
Quincy, Pres. Ch.	22 90

## GEORGIA.

Zebulon, Meth. Ep. Ch.	2 00
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## ILLINOIS.

Central Illinois Conf., Meth. Ep. Ch.	207 82
Rock River Conference, Meth. Ep. Ch.	36 00
Whiteside Fund.	15 60

## INDIANA.

Indiana Conference, Meth. Ep. Ch.	108 25
Southeast Indiana Conference, Meth. Ep. Ch.	62 00

## IOWA.

De Witt, Meth. Ep. Ch.	1 73
United Pres. Ch.	2 15
Cong. Ch.	2 15
Des Moines Conference, Meth. Ep. Ch.	132 87
Humboldt, Meth. Ep. Ch.	2 00
Iowa Conference, Meth. Ep. Ch.	140 70
Northwest Iowa Conf., Meth. Ep. Ch.	106 50
Rockford, Meth. Ep. Ch.	14 17
Cong. Ch.	7 65

## KANSAS.

Topeka, German Meth. Ep. Ch.	21 00
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## KENTUCKY.

Augusta, Second Pres. Ch.	10 00
Georgetown, Pres. Ch.	14 75
Kentucky Conference, Meth. Ep. Ch. South.	31 94
Louisville Conference, Meth. Ep. Ch. South.	26 23

## LOUISIANA.

Baton Rouge, Pres. Ch.	10 85
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## MARYLAND.

Laurel, Pres. Ch.	10 00
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## MASSACHUSETTS.

Westhampton, Cong. Ch.	6 16
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## MICHIGAN.

Detroit Conference, Meth. Ep. Ch.	248 00
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## MINNESOTA.

Duluth, Grace Meth. Ep. Ch.	1 00
Minnesota Conference, Meth. Ep. Ch. Minneapolis, Central German Meth. Ep. Ch.	37 75
Minneapolis, Norwegian and Danish Meth. Ep. Ch.	8 00
Minneapolis, Swedish Meth. Ep. Ch.	5 00
	4 32

## MISSISSIPPI.

Ellisville, Meth. Ep. Ch. South.	\$10 00
Baptist Ch.	1 50
Hattiesburg, Pres. and Meth. Ep. Ch. South.	20 10
McComb City, Meth. Ep. Ch. South.	9 00
Pres. Ch.	3 45
Purvis, Churches.	13 25
Pass Christian, Churches.	30 00
Raymond, Meth. Ep. Ch. South.	14 65
Winona, Meth. Ep. Ch. South.	27 30

## MISSOURI.

Boonville, Churches.	80 00
Edgerton Circuit, Meth. Ep. Ch.	4 00
Pulaski, United Pres. Sunday School	4 67
Southwest Missouri Conf., Meth. Ep. Ch. South.	28 00
St. Louis, Lafayette Park Meth. Ep. Ch. South.	5 00
St. Louis Conf., Meth. Ep. Ch. South	13 76
St. Louis, St. Paul's M. E. Ch. South.	6 80

## NEBRASKA.

Friend, Meth. Ep. Sunday School.	1 50
Hastings, Cong. Ch.	5 01
Nebraska City, Meth. Ep. Ch.	9 27
North Nebraska Conf., Meth. Ep. Ch.	42 00
St. Edwards, Pres. Ch.	3 05
Superior, First Pres. Ch.	2 60

## NEW JERSEY.

Elizabeth, First Pres. Ch.	83 00
Lamberton & Smithville, Meth. Ep. Chs.	6 00
New Jersey Conf., Meth. Prot. Ch.	2 44
Plainfield, Meth. Ep. Ch.	35 00

## NEW YORK.

Carmel, Meth. Ep. Ch.	5 00
Central N. Y. Conf., Meth. Ep. Ch.	191 98
Farmers' Village, Reformed Ch.	15 11
Genesee Conference, Meth. Ep. Ch.	349 00
Jay, Meth. Ep. Ch. and Congregation	6 00
Lockport, First Pres. Ch.	23 05
Berlin, Meth. Ep. Ch.	1 00
Poughkeepsie, Second Reformed Ch.	60 00

## NORTH CAROLINA.

Concord Presbytery, Bethesda Ch.	75
Grier's Church, Orange Presbytery.	3 93
Mocksville, Pres. Ch.	2 75
Newton, Pres. Ch.	4 20
North Carolina Conf., Meth. Ep. Ch.	20 00

## OHIO.

Canfield & Ellsworth, M. E. Churches	3 00
Central German Conf., Meth. Ep. Ch.	165 10
East Ohio Conf., Meth. Ep. Ch.	443 27

## OREGON.

Oregon Conf., Meth. Ep. Ch.	63 25
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## PENNSYLVANIA.

Burgettstown, Pres. Ch.	8 46
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## SOUTH CAROLINA.

Maryesville, Church.	9 24
Pelzer, Pres. Ch.	2 75
Winnsboro, Mt. Olivet Pres. Ch.	8 50

## SOUTH DAKOTA.

Brookings, Pres. Ch.	7 00
Hewell, Pres. Ch.	87

## TENNESSEE.

Tiptonville, Pres. Ch.	2 00
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## TEXAS.

Elm Grove, Pres. Ch.	5 65
Lovelady, Meth. Ep. Ch.	1 00
Marshall, Meth. Ep. Ch.	1 00
Olms, Meth. Ep. Ch.	2 00

## WEST VIRGINIA.

Berkeley Springs, Pres. Ch.	8 00
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## WISCONSIN.

Amherst, Meth. Ep. Ch. S. S.	18
Cedar Grove, Ref'd Ch. in America.	16 00
Cantonville, Cong. Society.	7 32
Grand Rapids, Meth. Ep. S. S.	2 30
Ripon, Meth. Ep. S. S.	1 00
West Wisconsin Conf., Meth. Ep. Ch.	120 00
Wisconsin Conf., Meth. Ep. Ch.	175 14

## WASHINGTON.

Columbia River Conf., Meth. Ep. Ch.	74 45
Danish and Norwegian Conf., Meth. Ep. Ch.	11 00
Puget Sound Conf., Meth. Ep. Ch.	29 00

## GIFTS FROM INDIVIDUALS.

"A Friend," Ohio.	\$0 25
"A Friend," Brazil.	50 00
Axtell, Mr. and Mrs. A. C., Axtell, Ks.	30 00
Collection at Salvisa, through Rev. Geo. S. Savage, Dist. Supt., Ky.	21 00
Collection at Earlington, through Rev. G. S. Savage, Dist. Supt., Ky.	6 25
Children of Nor. Evan. Lutheran S. S., South Dakota.	2 65
Children, contributions, Marshall, Minn.	60
Children of Rockford, Iowa.	6 29
Children of De Witt, Iowa.	9 5
Children of Humboldt, Iowa.	3 91
Children of Grand Junction, Iowa.	1 35
Collection at Craig, Mo.	1 75
Collection by Colporteurs.	43 50
Coachman, Mrs., Camilla, Ga.	5 60
Dana, Mrs. Jane W., Tunkhannock, Pa.	5 00
Frickey, Christian, Salem, Oregon.	100 00
Gillette, Rev. E. S., Cleveland, Ohio.	10 00
Gill, William, Northport, Mich.	10 00
Havens, Mrs. S. N., New Brighton, N. Y.	5 00
Huff, George, Farmers' Village, N. Y.	14 89
Moe, John J., Duluth, Minn.	2 00
Olsen, L. W., Annandale, N. Y.	30
Richardson, Miss Bessie, San Antonio, Texas.	1 00
Rothert, M. W., Terre Haute, Ind.	2 25
Staplin, Wallace, Fountain, Minn.	3 00
Towle, Samuel, Brandon, Wis.	330 00
Taylor, Robert, Chandlerville, Ill.	50 00
Taylor, Mr. Janet, Chandlerville, Ill.	50 00
Union Meeting, Washington, Ark.	4 10
Van Doren, Rev. D. K., Mechanicsville, N. Y.	15 00
Wheeler, J. H., Charleston, S. C.	5 00
Zook, J. K., Gunn City, Mo.	100 00
	\$859 34

## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Alabama.		\$125 28
Aurora and Vic., Ind.		13 95
Apalachicola, Fla.		14 16
Aibion, Mich.		20 05
Alpena Co., Mich.		56 80
Arapahoe Bible Com., Neb.		21 48
Antelope, Neb.		5 27
Antwerp and Vic., Ohio.		14 30
Anderson Co., S. C.		39 96
Aberdeen, S. D.		20 00
Bessemer, Ala.		6 10
Barnesville, Ga.		3 25
Butts Co., Ga.		9 10
Baldwin Co., Ga.		42
Bartow Co., Ga.		5 00
Bourbon Co., Ks.		20 00
Bell Co., Ky.		82 85
Bloomington and Vic., Neb.		7 95
Bergen Co., N. J.	\$152 50	97 94
Brookings Co., S. D.		52 12
Bee Co., Texas.		33 90
Brown Co., Texas.		20 58
Blount Co., Tenn.		5 00
Columbia Co., Ark.		10 00
Chicago, Ill.		600 00
Cass Co., Ill.		76 78
Coffeyville, Ks.		19 46
Chanute and Vic., Ks.		8 75
Covington and Vic., Ky.		126 77
Cooper Co., Mo.		48 97
Cayuga Co., N. Y.		107 11
Columbia Co., N. Y.		89 64
Craven Co., N. C.		10 00
Cass Co., N. D.		1 27
Champaign Co., Ohio.		109 51
Cedarville, Ohio.	90 00	
Cincinnati Young Men's Ohio.		263 71
Colleton Co., S. C.		10 00
Codington Co., S. D.		22 12
Chippewa Co., Wis.		32 77
Carbon Co., Wyo.	19 95	
Dodge Co., Ga.		31 93
Dekalb Co., Ind.		60 09

\$8,193 32



Credited as Donation.		Credited on Account.	Credited as Donation.		Credited on Account.	Credited as Donation.		Credited on Account.
Davless Co., Ind.....		\$7 74	Harlan Co., Neb.....		\$36 90	McLean Co., Ill.....		\$50 00
Douglass Co., Ks.....		\$1 00	Hudson Female, N. Y. ....		\$30 00	Montgomery Co., Ill.....		6 50
De Witt Bible Com., Neb...		2 65	Harrison Co., W. Va.....		12 58	Miami Co., Ind.....		25 00
Davidson Co., N. C.....		6 50	Iroquois Co., Ill.....		48 41	Marion Bible Soc., South. Ks.		8 00
De Witt Co., Texas.....		46 70	Jefferson Co., Ala.....		12 60	" " " North, Ks.		3 45
Douglas Co., Wis.....		37 50	Jefferson Co., Ga.....		10 00	Massachusetts.....		\$60 00 1,700 00
Eufaula, Ala.....		42 40	Jackson Co., W. Va.....		8 25	Muskegon Co., Mich.....		29 24
El Paso Co., Col.....		26 53	Kasson, Minn.....		50 00	McVean Bible Com., Plain-		
Effingham Co., Ga.....		8 00	Knoxville, Tenn.....		30 00	well, Mich.....		62 20
Fordyce Co., Ark.....		60 80	Litchfield, Ill.....		27 98	Marion Co., Miss.....		23 24
Faulkner Co., Ark.....		3 90	Livingston Co., Ill.....		23 72	Mecklenburg Co., N. C.....		12 15
Fort Valley, Ga.....		5 00	Lee Co., Ill.....		25 31	Minnehaha Co., S. D.....		20 00
Farmington, Ill.....		3 92	Ligonier & Vic., Ind.....		15 00	Moore Co., Tenn.....		50 00
Franklin Co., Neb.....		19 00	Lenox & Vic., Ia.....		60 59	Memphis & Shelby Co., Tenn.		91 77
Fulton and Hamilton Co.,			Lincoln Co., Ks.....		17 16	Mossy Creek, Tenn.....		40 00
N. Y.....		78 23	Louisville & Vic., Ky.....		13 10	Nashville, Ark.....		10 80
Freedom Welsh, N. Y.....		101 01	Lyon Co., Minn.....		150 00	Nevada Co., Ark.....		32 85
Fairfield Co., Ohio.....		17 75	Lincoln Co., Miss.....		33 52	New Hampton, Ia.....		23 16
Flatonia, Texas.....		25 80	Long Island, N. Y.....		16 00	Nemaha Co., Neb.....		45 19
Gallatin Co., Ill.....		25 00	Lumberton, N. C.....		30 00	Nashville, Tenn.....		180 00
Grand Junction, Iowa.....		28 61	Lucas Co., Ohio.....		77 45	Orleans Co., N. Y.....		10 00
Geneva, N. Y.....		25 00	Live Oak Co., Texas.....		20 00	Onondaga Co., N. Y.....		40 50
Goliad Co., Texas.....		2 75	Luling, Texas.....		6 40	Oregon.....		115 90
Hot Springs Co., Ark.....		25 00	Limestone Co., Texas.....		55 29	Pratt Mines, Ala.....		18 30
Howard Co., Ark.....		1 65	Lewis Co., W. Va.....		50 00	Pueblo Co., Col.....		18 00
Hancock Co., Ga.....		20 00	La Crosse Co., Wis.....		16 75	Pulaski Co., Ga.....		14 41
Henderson Co., Ind.....		30 00	Madison Co., Ala.....		40 09	Plainfield & Vic., Ind.....		63 00
Humboldt Co., Ia.....		13 96	Marietta, Ga.....		71 27	Plymouth Co., Ia.....		112 43
Hancock Co., Ia.....		17 00	McHenry Co., Ill.....		2 80	Peru & Vic., Neb.....		12 83
Hennepin Co., Minn.....		150 00	Mason City, Ill.....		10 00	Perry Co., Ohio.....		14 40
Hall Co., Neb.....		2 25			22 57	Pennsylvania.....		8,000 00
					28 35			

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Corpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Grants to Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	9,543 92	3,768 32	2,279 43	859 34	228 02	261 44	2,187 57	1,531 30	.....	30	\$	\$
Transfers.....	.....	.....	360 00	57 66	.....	119 59	.....	.....	.....	76 25	593 50	20,662 64
From Auxiliaries.....											409 91	12,856 32
" The Trade.....											5 00	2,843 50
" Rents.....												1,985 39
" Investments subject to Life Interest.....												586 96
" J. Burr Legacy Income.....											1 67	
" Interest on Available Funds.....												231 83
" Fitch Shepard Bible Fund—Amount of Income Added to Fund.....												217 38
" Electric Light.....												97 50

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	
Cash.....	.....	2,469 30	407 03	.....	.....	2,876 33
Transfers.....	23,963 58	474 28	.....	521 19	5 92	24,964 97

Total Transfers..... 25,975 05

" Cash Receipts..... 42,357 85

Cash Balance from September, 1891..... 14,977 56

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$57,335 41



	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		
Randolph Co., Ind.		\$8 12	Tampa, Fla.		\$15 00	Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.	\$12 08
Redwood Co., Minn.	\$28 94	35 98	Talbot Co., Ga.		4 28	Pres. Chinese Ch., San Francisco, Cal.	24 22
Rice Co., Minn.		60 00	Telfair Co., Ga.		25 96	Parker, Rev. Z. A., S. S. Supply.	66 61
Ripley, Miss.		31 50	Turner Co., S. D.	\$6 88		Rankin, Rev. W. B., S. S. Supply.	25 16
Republican City Bible Com- mittee, Neb.		3 80	Trempleau Co., Wis.		70	Somellian, Rev. H. B., Key West, Fla.	8 60
Red Hook, N. Y.	47 71		Union Co., Ill.		8 70	Wainwright, Rev. G. W., Dist. Supt., Neb.	13 90
Rockland Co., N. Y.	151 00		Ulster Co., N. Y.		345 00		
Reldville, S. C.		5 66	Upshur Co., W. Va.	17 48	42 06		\$228 02
Springville, Ala.		37 07	Vance Co., N. C.		45 39		
Southern California.		150 00	Victoria Co., Texas.		21 20		
Sanford Bible Com., Fla.		20 09	Vermont.	200 00	420 29	SALES REPORTED BY FOREIGN AGENTS.	
Shelby Co., Ill.		112 88	Vernon Co., Wis.		60 87	Brazil Agency.	\$1,168 33
St. Clair Co., Ill.		100 00	West Point, Ga.		5 00	Cuba Agency.	60 15
Steuben Co., Ind.	8 39	62 84	Wayne Co., Ga.		9 33	Persia Agency.	302 82
Sioux Rapids Bible Com., Ia.		22 00	Warren Co., Ga.		14 76		\$1,531 80
Shelby Co., Ia.		60 00	Whiteside Co., Ill.		80 00		
Sabetha, Ks.		19 15	Webster Co., Ia.	44 88		MISCELLANEOUS.	
Sharpsburg & Vic., Ky.		24 24	Webster Co., Neb.		40 00	Sales by Colporteurs.	\$261 44
Scott Co., Ky.		58 64	Warren Co., N. J.	500 00		Trade Sales.	2,848 50
Southwestern, La.		27 45	Washington Co., N. Y.	61 00	86 50	Retail Sales.	2,469 30
Sand Beach & Vic., Mich.		85 47	Westchester Co., N. Y.	500 00		Sales of Waste Materials.	407 08
St. Louis Co., Minn.		6 00	Wayne Co., Ohio.		39 66	Rentals.	1,985 39
St. Louis, Mo.		157 00	Walker Co., Texas.		34 69	Income from Trust Funds.	2,137 57
Scribner & Vic., Neb.		30 00	Ypsilanti & Vic., Mich.		33 80	“ “ Available Funds.	251 83
Somerset Co., N. J.	60 00		Yalabusha Co., Miss.	25 10		“ subject to Life Interest.	536 96
Shelby Co., Ohio.		16 82			\$2,279 43 \$12,856 32	Fitch Shepard Bible Fund.	217 58
Scioto Co., Ohio.		46 29				Electric Light.	97 50
Spink Co., S. D.		28 59	RETURNS FROM BOOKS DONATED.			Sundries.	20
Southwestern, Wash.		400 00	Evans, Rev. J. T., S. S. Supply.		\$10 80		\$11,288 20
Tuscaloosa, Ala.		12 60	Kilgore, Rev. S. G., El Paso, Texas.		20 00		
			Myers, Rev. H. P., S. S. Supply.		46 65	Total Receipts.	\$42,357 85

FOR OCTOBER, 1891.

## DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

[illegible]

## DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

[illegible]



## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied *with payment*, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-seven dollars*. Testaments from *five cents upwards*.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D. D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Westfield, Union Co., N. J.
New York.....	Rev. D. K. VAN DOREN, Mechanicville, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D. D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

*To whom grants are made.* Upon suitable application, the Board of Managers will make *grants* of books, to Auxiliary Societies and to other responsible parties, for sale and *gratuitous* distribution.

*The descriptions of books granted.* The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

*How to obtain grants.* For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

*Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.*

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

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